4t.

THE WIDOWS AND ORPHANS ADVOCATE:

Wherein the Case of the *Orphans* of the City of *London* is not omitted.

Together with

Additional Advice to them both.

By a Gentleman.

Judge the Fatherless, Plead for the Widow, Isa. i. 17.

The Lord executeth Righteousness and Judgment for all that are oppressed, Psal. ciii. 6.

LONDON,
Printed for *Luke Meredith* at the *Angel* in *Amen-Corner*, 1688.

17. July.

WILSON Esq
1876

The HEADS of the following DISCOURSE.

PART I.

FIrſt, *The Introduction or Reaſons of the Diſcourſe.*

Several Conſiderations to perſwade Men not to injure the Fatherleſs and Widows, viz.

1. *From Conſideration of their diſtreſſed and ſuffering Condition.*
2. *The horrid Wickedneſs to injure them in the leaſt.*
3. *How hateful to God this Sin is.*
4. *How odious and deteſtable in the Eyes of Men.*
5. *By this Sin more eſpecially Men defy God.*

6. *How destructive and fatal this Crime is to Men in this Life.*
7. *How it will be the assuring of Divine Vengeance to them in the World to come.*
8. *The Cause of the City Orphans vindicated very briefly.*

PART II.

A *Dvice to Widows and Orphans.*

To the Widows.

1. *To preserve their Innocency and Integrity.*
2. *To beware of Rashness and Inconsideration.*
3. *To beg Advice of God by Prayer.*
4. *To avoid the Company of such as are wicked.*
5. *To correct and moderate their foolish Passions,* &c.

8. *Advice*

6. *Not to be too Credulous or too good Natured.*
7. *To abandon that fooliſh Opinion of a kind of Fatality in Marriages.*
8. *Advice to them as to their Children.*

To the Orphans.
Brief Advice to them.
The Concluſion.
Alſo a few Words to the Maidens or Virgins, added as an Appendix to the precedent Diſcourſe.

THE WIDOWS AND ORPHANS ADVOCATE.

The Introduction or Reason of the Discourse.

THE desolate, distressed and suffering State and Condition of Widows and Orphans, yea, their very great Wrongs and Injuries they daily suffer from Men here in this World, which is evinced by daily Experience in our Age

(although it be a Crime so great and horrid which should not be once named among Christians) hath much moved my Compassions towards them in their suffering Condition, as occasionally I have met with the knowledge thereof, and as I hope I have not been backward to reach out my helping Hand towards them to my Power, it is still the Motive of my undertaking the pleading their Cause at this time with Men of the World, unto whom I now make my friendly Application to perswade them all, as they tender their own Interest and Welfare to have a great care of making the least Attempt or Approach towards this abominable Crime and Wickedness, and that upon these following Reasons and Considerations.

CON-

CONSIDERATION I.

The desolate and suffering Condition of Widows and Orphans.

THE Widows State is without doubt a State and Condition of Sorrow and Suffering. The very Term St. *Paul* uses is Desolate, 1 Tim. v. 5. Now *she that is a Widow indeed and desolate.* And it must needs be so, they being bereft of their Bosom-friend, their Yoke-fellow; nay, their Head, Guide, Governour, their Protector and Defender, the chief Comfort of their Lives, if not the half of themselves, being hereby left Solitary, Defenceless to a wide World, full of wicked, churlish, ill-natured, covetous Men, repleat also with Fears, Cares,

Troubles, Losses, Disappointments, as well as the other Maladies of humane Life; this Burthen lying heavy upon them, and thus also a double Charge devolved by Providence upon them, being of the weaker Sex, and therefore the less able to bear it, a Widow now being call'd (as it were) to a double Duty, to be both a Father as well as a Mother to her poor Orphans. And thus being dejected, laid low, ill Natures are ready to triumph over them and trample upon them, to circumvent, over-reach, wrong and injure them, so that Complaints, Sorrows and Tears are many times as daily Attendants upon them, and as common as their very daily Food. And to confirm the Truth of their Suffering and sorrowful Condition, we

we may consider how the Christian Church hath represented to us the same in her ancient and excellent Office of the Litany. *That it may please thee to defend and provide for the fatherless Children and Widows, and all that are desolate and oppressed.* Their State being thus adjudged to be a State of great Sorrow and Suffering, they deserve certainly our Pity and Compassion, as the Son of *Syrach* Eccluſ. iii. 20. speaks, *Mercy is seasonable in time of Affliction, as Clouds of Rain in time of Drought.* And accordingly you see the Christian Church takes care of and provides that their afflicted Condition be daily presented before God by Christians in their conjoined and united fervent publick Prayers.

CON-

CONSIDERATION II.

The horrid and deteſtable Wickedneſs that muſt needs be in ſuch as wrong or injure them.

IT is the very Mark and Character holy *David* faſtens upon wicked Men, Pſal. 94. 6, 7. *They murder the Widow and Stranger, and put the Fatherleſs to death, and yet ſay, Tuſh, the Lord ſhall not ſee it*, &c. And good *Job* makes this Obſervation of evil Men, *That they overwhelm the Fatherleſs*, Job vi. 27. And certainly he that will deliberately and wilfully injure, wrong and oppreſs the Fatherleſs and Widows, muſt firſt diveſt himſelf of his Humanity, and turn Beaſt, make himſelf a Tyger or Wolf, become

become moſt Savage and Cruel, before he can become ſo hardy, bold and cruel, as to wrong the Innocent, eſpecially one of the weaker Sex, and in an afflicted and ſorrowful Condition, thus to add Affliction to the Afflicted, and to cauſe the Orphans and Widows Tears to overflow. For, to wrong the Innocent, is Crime ſufficient it ſelf; but what a prodigious piece of Barbarity, Cruelty and Wickedneſs muſt this needs be, to oppreſs, wrong, or injure them, when overladen with Grief, Sufferings and Sorrows, fitter for the worſt of created Beings, the infernal Spirits, than for Men: For good *Job* ſaith, Job vi. 14. *To him that is afflicted Pity ſhould be ſhewed from his Friend.* "For the natural Inſtinct of "Love and Pity makes Men

"even

"even aſhamed to add more "Load of Miſery to the ex- "treamly Calamitous, and to "fall foul upon one that adverſe "Fortune has already beaten to "the Ground; an Outrage ſo "more than Brutiſh, that even "Beaſts of Prey themſelves are "reported to abhor it, as a "worthy Author hath obſer- ved. Therefore (without doubt) that Man that ſhall be herein guilty, may be juſtly accounted to be by all Men, at beſt, an ill-natured, barbarous, inhumane Creature, not worthy the Name of a Man.

CON-

CONSIDERATION III.

How moſt hateful and offenſive this Crime is to God.

AS all Injuſtice, Wrong and Oppreſſion is moſt contrary to the Nature of God, of Juſtice, Righteouſneſs and Goodneſs, as *David* ſpeaks, Pſal. lxxxix. 14. *Juſtice and Judgment are the Habitation of thy Throne, Mercy and Truth ſhall go before thy Face.* So alſo moſt directly contrary to his Law and revealed Will, to true Religion, for as St. *James* ſpeaks, Jam. i. 27. *Pure Religion and undefiled before God and the Father, is this, To viſit the Fatherleſs and Widows in their Affliction,* &c. And to the Violation whereof he hath made moſt

ſevere

ſevere Threatnings of Plagues and Puniſhments, both in this and the next World; for againſt no Crime hardly hath he denounced greater Puniſhments than againſt this horrid Injuſtice and Cruelty, of injuring the Fatherleſs and Widows; all which may be obſerved from the whole Current of Scripture: I ſhall only mention ſome few, *viz.* As he flatly forbids it.

Exod. xxii. 12. *Ye ſhall not afflict any Widow or Fatherleſs Child.* Deut. xxiv. 17. *Thou ſhalt not pervert the Judgment of the Stranger, nor of the Fatherleſs, nor take a Widows Raiment to Pledge.* And in the Prophet *Zachary*, Zach. vii. 10. *And oppreſs not the Widow and Fatherleſs.* So he further threatens it, Deut. xxiv. 19. Mal. iii. 5. *And I will come near to you in Judg-*

Judgment, and will be a ſwift Witneſs againſt thoſe that oppreſs the Widow and Fatherleſs, and fear not me, ſaith the Lord of Hoſts. But moſt eſpecially there is a moſt ſolemn Woe or Curſe to be denounced by all the Congregation together, by the Appointment of God, againſt this crying Sin, Deut. xxvii. 19. *Curſed be he that perverteth the Judgment of the Stranger, Fatherleſs and Widow, and all the People ſhall ſay,* Amen. Pſ. x. 17. *God will judge the Fatherleſs and the oppreſſed.*

CON-

CONSIDERATION IV.

The odious and deteſtable Nature of this Sin in the Eyes of the World.

WHat greater Brand of Reproach and Infamy can be caſt upon a Man in this Life, than to be accounted Rapacious, Unjuſt and Cruel, and that to the Innocent, to the Helpleſs, to the Widows and poor Orphans, lying under a Load of Sorrows and Sufferings. This is ſo unnatural and barbarous a piece of Cruelty, that the generality of Mankind, even by the Light of Nature, have a very great Abhorrence of it, and are ready to caſt Stones at him that herein is guilty: Yea ſuch as are herein moſt guilty, are

are ſo ſenſible of the odiouſneſs of their own Actions, that they are therefore aſhamed of it, and diſclaim this Guilt; for that end uſually colour and diſguiſe their Actions and pretend to abhor it even while they are committing it; and the better to cover and conceal their Wickedneſs herein, not only call themſelves Chriſtians, but make the World believe they are very devout and tender Hearted religious People; when indeed, although they ſeem to have *Jacob*'s Voice, they have *Eſau*'s Hands, and deſerve rather the Names of Infidels and Heathens than Chriſtians, notwithſtanding their Pretences.

CON-

CONSIDERATION V.

By this Sin Men may be ſaid more eſpecially to defy God Almighty, and enter the Liſt with him.

IF God hath been pleaſed more eſpecially to own the Orphans and Widows Cauſe, and that therefore, as ſuch, he will be their Protector and Defender, as moſt certainly he hath done, Pſal. lxviii. 5. *A Father to the Fatherleſs, and a Friend to the Widows is God in his holy Habitation.* Pſal. cxlvi. 9. *The Lord careth for the Strangers, he defendeth the Fatherleſs and the Widows.* And again *David* deſcribes God thus, Pſal. x. 14. *Thou art the Helper of*

of the Fatherleſs. Hoſea xiv. 3. *For in thee the Fatherleſs find Mercy.* Wherefore thoſe Perſons who will be ſo bold and daring to attempt to injure them, muſt forthwith enter the Liſts with God Almighty, whoſe more particular Lot and Portion they are, and therefore more eſpecially under his Protection; and therefore, is it poſſible that ever any Mortal ſhould be ſo ſtupid and ſenſleſs as to enter into a War and Conteſt with the Almighty and think to proſper? Can any Man be ſo deſperately Mad and Foolhardy as to take up Weapons againſt him, and think himſelf ſafe? To dare to venture to injure and oppreſs whom he will protect and defend? And yet notwithſtanding all this, ſome (yea many) dare be thus Inſenſately

ſenſately mad and wicked. Now if I would ever wiſh a Hurt or Miſchief to my greateſt Enemy I had in the World, I cannot wiſh him a more formidable and fatal Evil for the Ruin of himſelf and Family, than that he may be guilty of this prodigious Wickedneſs, the Oppreſſion of the Fatherleſs and Widow. For the Orphans and Widows Sighs and Tears will cry aloud in the Ears of the moſt High, and engage the Potent Arms of Heaven to defend them and revenge their wrongs; *For ſhall not the Judge of all the Earth do right?* Eſpecially when he hath been pleaſed ſo ſolemnly to take them into his Patronage and Protection? Can he be unfaithful to them and forſake them in Diſtreſs? No doubtleſs, except they firſt wilfully

fully forſake him. O venture not to commit this kind of Sacraledge, once to come near to lay thy Hands upon, or ſo much as to touch this peculiar Poſſeſſion of the Almighty (that is to ſay) to lay thy cruel Hands upon them, to wrong or injure them in any kind.

CONSIDERATION VI.

That accordingly this Wickedneſs hath been always obſerved to be very deſtructive, yea, fatal to ſuch as have been Guilty thereof.

THis Oppreſſion of the Fatherleſs and Widows muſt needs pull down divine Vengeance upon the Authors of it, even in this Life, as very often

is

is made apparent to the Eyes of the World, within a ſmall compaſs of Time, and might be oftner made evident, if there were diligent Obſervation made of Providence herein, and that Men by Death were not very often prevented and hindred in compleating their Obſervations. Thus unjuſt and wicked Gain from diſtreſſed Orphans and Widows, is like that Coal (as is ſtoried) which the Eagle ſtole from off the Altar, which carried by her to her Neſt ſet it on fire. Such wicked Profit and Advantage will be ſure to be a means of the Decay and Ruin of Eſtates, otherwiſe juſtly poſſeſs'd, and honeſtly acquired: Yea, a little of this unjuſt Gain, proving as a Canker or Moth to conſume a great Eſtate. And alas! if we further conſi-

der;

der; How can they (who are guilty of this great Wickedneſs) expect but that they alſo ſhould be repay'd themſelves in the ſame Coin they paid to others, and that their Wives ſhould become Widows, and they with their Children ſhould fall under the ſame Miſchief they were ſo deeply immerſed in the Guilt of bringing upon others. This being that very Curſe the Prophet *David* pronounceth againſt wicked Men, Pſalm. cix. 8, 9, 11, 12, 13. verſes, *Let his Children be Fatherleſs and his Wife a Widow. Let his Children be Vagabonds and beg their Bread, Let them ſeek it alſo out of deſolate places. Let there be no Man to pity him, nor to have Compaſſion of his fatherleſs Children. Let his Poſterity be deſtroyed: And in the next Generation;*

Let his Name be clean put out. Let the Wickedneſs of his Fathers be had in Remembrance in the ſight of the Lord: And let not the Sin of his Mother be done away. And Job 27.13,14,15. Speaks to this Purpoſe: *This is the Portion of a wicked Man with God, and the heritage of the Oppreſſors, which they ſhall receive of the Almighty. If his Children be multiplied it is for the Sword,* &c.

Again in an other place, Job. xxj. 18. *God* (ſaith he) *layeth up his Iniquity for his Children.* Thus are theſe wicked and cruel Men (being infatuated and blinded by their own Luſts, their Pride, Covetouſneſs, Injuſtice and Cruelty) laying the Foundation of Ruin to themſelves and their own Families, deſperately ruſhing into this horrible and fatal Guilt, without any Senſe

Senſe or Conſideration of its miſchievous Effects. And one would think if there were no other Motive but that of ſelf-Intereſt and Preſervation of themſelves, theſe Covetous and ſelf-ended Men ſhould be eaſily prevailed upon by it, as not to venture upon this waſting and deſtroying Crime: Therefore either they never conſider of theſe Things; and are like the Bruits; or elſe being poſſeſſed with atheiſtical Hearts, they think ſuch Diſcourſes as theſe are but mere Mormoes and Bugbears, whereby we uſually affright Children, not for ſuch ſage and wiſe Men as they think themſelves to be; who are reſolved not to be ſo impoſed upon, who will believe nothing beyond their Senſe of Seeing, and what is juſt preſent before them,

exactly like a Beaſt, eſpecially when it is againſt their preſent Gain and ſecular Advantage and Profit.

CONSIDERATION VII.

That they hereby inſure to themſelves eternal Ruin and Damnation.

ALthough the former Conſiderations (one would think) ſhould be ſufficient to affright and deter Men indued with Reaſon and Underſtanding, from this odious and deteſtable crying Sin, eſpecially from the preſent Improſperity and Fatality of it even in this Life; but however the further Conſideration with it, of that eternal Damnation that will be the Iſſue of it at laſt ſhould, and that one of the hotteſt

hotteſt Places in Hell will be their Portion for ever, for oppreſſing and injuring theſe Favourites of Heaven, Gods Peculiar; certainly they had much better have given a Check to their own covetous greedy rapanous Minds, and have pinched themſelves and Families, and have borrowed Money at *Cent per Cent*, than have come to pay this dreadful Intereſt in Hell for all their unjuſt and wicked Gain made upon the Orphans and Widows; they purchaſe Wealth at a high Rate indeed, that inſure eternal Torments to themſelves in the Purchaſe of it, according as our bleſſed Lord and Maſter ſpeaks, *What will it profit a Man to gain the whole World and loſe his whole Soul?* And yet theſe Men think they make a wiſe and thrifty Bar-

gain to loſe their Souls for a little Piece and Scrap of it.

And now I hope, if Men will be but Men, and conſider theſe things, that deſerve their Conſideration, and that God hath given them rational Souls to make uſe of for the doing good and eſchewing Evil, and that they may provide for their own Intereſt and Safety, both in this World and the next, they will be perſwaded, as to avoid all Sin, ſo more eſpecially this of ſo deep a Dy, and of ſo prolifique and productive a Nature of Miſchief and Ruin; and be careful not to make the leaſt Approaches towards the Confines of it, but rather (abhorring and deteſting the ſame) to commiſerate and pity the diſconſolate State of poor Widows and Orphans, and be ready

dy to reach forth their Hands to assist, help, and comfort them in their Distress and Affliction; and hereby imitate good *Job*, *who caused the Widows Heart to sing for Joy*, *Job* xxix. 13. And as holy *David* adviseth: *To do Justice to the Afflicted, defend the Poor and Fatherless. To deliver the Poor and Needy, and rid them out of the Hand of the Wicked*, Psal. lxxxij. 3, 4.

VIII.

A few Words in behalf of the suffering Orphans of the City of London.

IT lying so full in my Way, and the Subject of my Discourse leading me to it, I thought I could not be a faithful Advocate for the Orphan,

if I ſhould have let paſs the Caſe of the many poor ſuffering Orphans at this Day from the City of *London*, who ly under a very great and inſuperable Wrong and Oppreſſion; and, whatever the City of *London* may think, it is a Crime of a very horrid and provoking Nature, to injure Orphans and Widows, as is evident in the ſacred Writings, as I have mentioned before: And although the preſent Citizens of the ſaid City may ſeem to themſelves, to waſh their Hands from this Crime, and to be free from all Guilt herein, in regard they were not the Actors in imbezelling or miſimploying the Orphans Money: Yet, if either the ſaid Orphans Money, or a conſiderable part of it, was expended in repairing, or new building

of

of any of the publick Structures of the City, the preſent Citizens (I humbly conceive) muſt needs, in Juſtice, be obliged to make the ſame good, every Penny of it, out of their own Purſes, to the Orphans. But however, let it be further conſidered, That they are, without doubt, the ſame Corporation and Body Politick, which were Security for the ſaid Money: This, I think, cannot be denyed; and our Law ſaith, That a Corporation, or Body Politick, never dies. The preſent Citizens of *London* are Succeſſors in the ſame Corporation, and very many of them beſides, the Children and Poſterity of thoſe who were moſt eminently guilty of this deteſtable Crime, who therefore doubtleſs are chiefly concerned herein: And by how

much the preſent Citizens at this Day own and avow the bad Principles and Practices of their ſaid guilty Predeceſſors (with which it is to be feared many of them are corrupted) the more they make themſelves acceſſory to their Predeceſſors and Forefathers Wickedneſs in this Buſineſs, which deſerves their ſerious Conſiderations. And further, let us conſider alſo here is a hainous provoking and crying Sin committed, the Guilt of which cries aloud to Heaven for Reparation: And we may be aſſured the Complaints, Sighs and Tears of Orphans and Widows, daily ſent up to Heaven, ſpeak aloud in the Ears of a juſt and holy God, their great Patron and Defender, full of tender Compaſſion towards the injured, to take their Cauſe into

into his own Hand: For as *Elihu* tells us, *That when the wicked cauſe the Cry of the poor to come to God, he heareth the Cry of the Afflicted*, Job xxxiv. 28. And again he goes on in the next Chapter Verſe 9. *By reaſon* (ſaith he) *of the Multitude of Oppreſſions they make the Oppreſſed cry out by reaſon of the Arm of the Mighty.* And take heed (their Cauſe being ſtill ſlighted and neglected) that their Oppreſſions and Tears do not turn to the Crys of the Souls under the Altar which St. *John* mentions, Rev. vj. 10. *How long, O Lord holy and true, doſt thou not avenge our Cauſe*, &c. It is ſomewhat Strange that there cannot be found out, as yet, ſome means and way for the Satisfaction of this Debt; when (according to the Proverb)

verb) There is a Remedy for every Diſeaſe, a Plaſter for every Sore: Surely (if Men were but in earneſt, and ingenuous herein, and would make the poor Orphans Caſe their own) there might (I humbly conceive) a Remedy be found out to cure this Malady. However, O worthy Citizens, I beſeech you, let not their Caſe be laid aſide or forgot by you, but be moſt ſolicitously Careful to rid your ſelves of this Guilt as ſoon as you can poſſible, leaſt it bring upon your City a ſwift Deſtruction, for they have an all powerful Patron and Avenger of their Cauſe; be reſtleſs and uneaſy, until all Guilt be removed off from you: In this grand Affair, conſult wiſely together, and take in the Advice and Counſel of honeſt, ingenuous, active

active, prudent and disinterested Persons, especially Divines (the most proper and fit Persons to be consulted with in this grand Affair as a Case of Conscience) that you being fully informed in the nature of this Crime, and how far you may possibly be guilty therein, and accordingly be directed how to free your selves thereof; that this Business being throughly debated and considered, proper Remedies may be applied according to Justice and Christianity. And herein may I tender to your Consideration, whether it were not convenient to cut off the Excesses and Superfluities of your usual publick City Feasts and Entertainments, so much especially as may be well spared, and apply that Money towards the making up of this Breach, made

made upon the poor Orphans, and towards the freeing your ſelves from this abominable Guilt, as well as Diſhonour and Reproach to your City, formerly famous and renowned for Acts of Juſtice, Piety and Charity? In ſhort, take all ways and means lawful for the Reparation of this great Oppreſſion and Wrong.

And I further humbly tender to your Conſideration, you the preſent Lord Major, Aldermen and Magiſtrates of this great City, That although you might be free heretofore, as private Perſons, from all Guilt in this horrid Crime; yet now, as you are become Magiſtrates and Governours, you cannot (as I humbly conceive) free your ſelves from participating deeply in the ſame Guilt, if now you do

do not vigorouſly indeavour (according to the utmoſt of your Power) the doing right to theſe injured Orphans: And when you have done all you can herein, both you and we all, who are the preſent Members or Inhabitants of this City, had need alſo (as I humbly conceive) make our devout Supplications to Almighty God, in the Language of our Church, and ſay, *Remember not, Lord, our Offences, nor the Offences of our Forefathers, neither take thou Vengeance of our Sins: Spare us Good Lord, ſpare thy People whom thou haſt redeemed with thy moſt precious Blood, and be not angry with us for ever.*

Amor Dei Amorem proximi generat.

Conſider

Conſider there are very many concerned in this Wrong and Suffering, and many of them poor; the greater is the Guilt, and the longer they ly under their Affliction and Suffering, it mightily enhanſes and aggravates the ſame. You (I hope) have not loſt the Senſe of God's ſevere Stroakes both of Peſtilence and Fire, one ſucceſſively following the Neck of the other, ſcarce, if at all, to be parallell'd in any Age: Without queſtion our Sins were then ſuitable (if they did not exceed) our prodigious Puniſhment. And are we ſure our Iniquities are grown leſs now? It was our bleſſed Saviour's Advice (you know) *Sin no more leaſt a worſe thing come unto thee.* Alſo how applicable thoſe Words of *Moſes* to the Children of *Gad* and *Ruben*, Numb.

Numb. xxxij. 14, 22, 23. may be at this Day to your City, I ſhall leave it to your ſerious Conſideration. His Words are theſe. *Behold you are riſen up in your Fathers ſtead, an Increaſe of ſinful Men, to augment yet the fierce Anger of the Lord towards you.* (And then having mentioned the provoking Crime that he would have them avoid) he goes on and tells them, *Then afterward ye ſhall return, and be Guiltleſs before the Lord,* &c.

But if you will not do ſo, BEHOLD YOU HAVE SINNED AGAINST THE LORD, AND BE SURE YOUR SIN WILL FIND YOU OUT. Now I leave this to your further Conſideration, Whether it were not far better to raiſe a Stock of Money to

to pay off the pooreſt and moſt indigent ſuffering Orphans by Contribution among your ſelves (eſpecially ſo far as the Orphans Money has been made uſe of in the publick Buildings of the City) if no other Remedy can be found; than to have an other ſweeping Peſtilence or Fire to fall upon you. I ſhould think it a good Exchange to free your ſelves from ſuch an Evil, and from ſuch deteſtable Guilt, although you parted with ſome of your Money for this Purpoſe; and God grant that the ſaid Judgments, or greater, are not approaching towards us, for thoſe and other Sins and Abominations, too rife, God knows, at this Day among us in this City and in this Nation. And in the next place conſider, That the more inexcuſable, in this

this Concern of the Orphans, you are before God, in reſpect that you have a gracious Prince, poſſeſſed with ſo great, juſt, generous, noble and charitable a Soul and Mind, who is moſt ready to aſſiſt you by his Authority and Power in any juſt Deſign and Undertaking for the Relief of the ſuffering Orphans; and this hath been manifeſted by what he hath already done herein, as alſo by his Readineſs for the Succour and Relief of the ſuffering French Proteſtants now among us. May I alſo preſent to your ſerious Conſideration, moſt worthy Citizens, That it hath been the Obſervation of a late worthy Author, as to Converſation in Cities: Men (ſaith he) there live like Birds in a Cage, they croud and defile one another by frequent

and

and infectious Converſation; The trouble of Buſineſs, the importunity of Viſits, the fooliſh Tyranny of Complements, ſteal from them half their Life. To which I may make this Addition, How do many Men, profeſſing Chriſtianity, in their uſual Frollicks and Feaſtings, there forget they are Men, and that there is a God, make light of the Divine Laws, and in Drollery and Merriment, diſcourſe of the Violation of them; as if they believed not one word of the Religion they profeſs to own? And however, in ſuch Entertainments, we may be deſirous to oblige our Company, yet certainly we ought to have a great care of diſobliging God by our ſinful Complyance with ſuch Men, who are repleat with nothing but Madneſs and Folly.

Folly. And may I now humbly preſent, more eſpecially, to your ſerious Chriſtian Conſideration, the Opinion of that great Man of Reaſon, and Obſervation, in his time that famous modern Politician, *Matchiavel* (as a late Divine hath repreſented him to us) to this purpoſe. After the ſaid wiſe and diligent Obſerver of humane Affairs (ſaith he) had adviſed Princes and Republicks (who would keep themſelves from Ruin, above all things to preſerve the Rites of their Religion uncorrupt, and to maintain it venerable) he then makes this Addition thereto, That THERE WAS NO SURER SIGN OF A COUNTRIES DESTRUCTION, THAN TO SEE IN IT A CONTEMPT OF

OF DIVINE WORSHIP. Now I leave every one to ſee and conſider how our Coffey-houſes, Taverns and publick Places of Reſort are thruſt and crowded at the Hours of publick Prayers and Devotion, when at the ſame time, our Temples and Churches (if open) are very meanly and thinly repleniſhed with Devots.

May I yet further, in Conſideration of the many different Opinions in Religion among us, (and more eſpecially in this City at this day) preſent to you the Diſcourſe of a Divine of ſome Eminency, publiſhed in Print 1660. His Words are theſe. "The Underſtanding (ſaith he) "is the Eye and Guide of the "Soul, when this is corrupted, "Ah think ye, what then can "become of the Soul! I fear (ſaith

(ſaith he) "a Man may be "damned for a corrupt Opini- "on, as well as for a corrupt "Converſation. An heretical Head and an upright Heart are incompatible.

PART

PART II.

Advice to the Widows and Orphans.

To the Widows.

HAving now pleaded the Cauſe of the Widows and Fatherleſs with Men of the World, and indeavoured to perſwade them to be wary and cautious how they injure them in the leaſt. In the next place I now make my Application to the Widows, to perſwade them not to be injurious to themſelves and their Children. Now one would think that a little Cau-

tion

tion and Advice were ſufficient herein, for none ſhould be unmindful of their own Safety and Welfare; yet it is, alas! found by woful Experience every day, how many Men, as well as Women bring Miſchief and Ruin upon themſelves, but more eſpecially Widows, by their Marriages, and all for want of prudent and wiſe Conſideration: To prevent which Miſchief is my next Deſign, and thoſe who, after good Advice tendered to them, will not be adviſed, and when they have a plain and ſmooth Way laid before them to walk in, will, notwithſtanding, be climbing over Rocks and Precipices, how juſtly do they deſerve to periſh without Pity or Commiſeration?

Give me leave to make a ten-

der therefore unto you all, eſpecially good and vertuous Widows, of my Chriſtian Advice and Counſel.

I.

In the Firſt Place may I perſwade you to be very careful to preſerve your Innocency and Integrity, to live vertuouſly in the Fear of God; and herein take the Advice of the Son of *Syrach*, Eccluſ. ij. 6, 7. *Believe in him and he will help thee, order thy Ways aright and truſt in him. Yee that fear the Lord wait for his Mercy, and go not aſide leaſt ye fall.* And then you may ſay with the Pſalmiſt, Pſal. cxix. 6. *Then ſhall I not be aſhamed when I have reſpect unto all thy Commandments.* Conſider God hath own'd himſelf to be a Father to the Fatherleſs, and a Friend

Friend to the Widows (as I mentioned before.) And further consider those comfortable and gracious Promises he hath made to his Children, his faithful Servants: As Psal. cxv. 11. *Yee that fear the Lord, trust in the Lord: He is their Help and their Shield.* 13. *He will bless them that fear the Lord, both small and great.* 14. *The Lord shall increase you more and more, you and your Children.* 15. *You are the Blessed of the Lord, who hath made Heaven and Earth.* Psal. cxlvj. 9. *The Lord careth for the Strangers, he defendeth the Fatherless and the Widow.*

What can be said more for your Support and Comfort than here is said (with much more to this purpose through the sacred Writings) and all this by

the God of Truth, the God of Compaſſions and tender Mercies. Take heed you do not forfeit the Intereſt you have in Gods Patronage and ſpecial Protection and Care over you. While you keep cloſe to him by a Chriſtian, Pious and Vertuous Converſation, you may be aſſured of his Favour and Bleſſing, and then you need not fear either evil Men or Devils, they ſhall not be able to hurt you; but if once you prove diſloyal and unfaithful to your Lord and Soveraign, and forſake the Paths of Piety and Vertue, no wonder he withdraws his Protection from you. It is true, your Paſſions and Affections are very ſtrong, this being natural to your Sex; which makes you (according as they are placed upon good or bad Objects) ariſe

ariſe to the greateſt Degrees of Good or Evil; and by Conſequent, you may be ſaid to become either the beſt or the worſt of rational Beings, for as your ſtrong Affections are placed upon good or evil Objects, ſo you become moſt eminent in Vertue or Vice: Therefore the wiſe Man, *Eccluſ.* xxv. 19. ſaith, *All Wickedneſs is but little to the Wickedneſs of a Woman*, &c. And may I back this Exhortation given you in the Words of a very ingenious Author of our own. "When "there is ſo ſtrange a Magick in "Love (ſaith he) as to tranſ-"form the Lover into the Ob-"ject loved, we ought to be "extreamly careful of the Dedi-"cation of a Paſſion, which, as "it is placed, muſt either digni-"fy our Nature or degrade it;

"and not to addreſs to any "lower (or which is all one, to "any other) Object, the high "Intenſity of a Love, which "cannot but ſtoop without our "Degradation. That my Af-"fection (ſaith he) without "wronging its Greatneſs, could "not expreſs it ſelf by any leſs "Attempt than this of gaining "you the greateſt and moſt de-"ſirable of all Goods, by ele-"vating (that noble Harben-"ger of your Soul) your Love "to Heaven.

When your Paſſions are ſet a-gainſt Sin, no one can hardly equal you in your Deteſtation of it, that is not of your Sex: And likewiſe, if your Love be once ſet upon God and things above, upon Religion and Ver-tue, who can deny you to be reckoned in the Number of the greateſt

greateſt Saints on Earth, the moſt illuſtrious Servants of God? And accordingly will have your Reward in the other World moſt ſuperabundant. For in Religion and Vertue, and the Love of God, there can be no Extream, for as the aforementioned wiſe Man excellently diſcourſes, Eccluſ. xliij. 30. *When you glorify the Lord exalt him as much as you can: Even yet will he far exceed, and when you exalt him, put forth all your Strength, and be not weary: For you can never go far enough.* Once therefore get your tender and affectionate Hearts touched with the Divine Magnet (I mean, with the Divine Love) and you will exceed therein even the beſt of Men, in the ſtrength of your pious Affections. Yea, how did even a *Ma-*

ry Magdalen (one of the worſt Women in the World, poſſeſſed with Seven Devils) hereby become the greateſt Saint; for it is ſaid of her, She then loved much her Lord and Saviour. And our Saviour accordingly honoured her as ſuch in his firſt Appearance to her after his Reſurrection. And may I now wiſh that the *Mary Magdalens* of our Age would follow her great Example, and from being the Slaves and Drudges to Seven Devils and more, would become the Servants of the living God; from being Infamous, to become by Penitence moſt Illuſtrious! For is it not a Thouſand Pities to ſee ſo many of that excellent Sex to lie under the Power and Dominion of Sin and Satan, of their own Luſts and Paſſions in the

Gall

Gall of Bitterneſs and Bond of Iniquity, when they might make ſuch glorious Saints on Earth (by only turning the Stream and Current of their Affections from Sin to God) and at laſt become moſt reſplendent Stars in the Firmament of Heaven? But thus much by way of Digreſſion and to return to my proper Subject; may I preſent to your ſerious Conſideration, "That Modeſty and Shame-"fac'dneſs in a Woman (as a Perſon of Honour well obſerved long ſince) "bridleth and "tameth all Vice, and nouriſheth "all Vertue, and whatever is be-"fore God or Man acceptable; "one Conſequent whereof is not "to accompany with ungodly "and wicked Men, neither to "look proudly or diſdainfully "upon any Man, nor yet wan-

"tonly to uſe theEyes,to the evil
"Provocation of others, and the
"Shamefac'dneſs and Chaſtity of
"the Soul and Mind, is that
"which leads thee to approve
"thy ſelfin thy Actions to God,
"rather than to the Sight of Men;
"and to ſtay the Deſires of evil
"Thoughts,and alſo to be hum-
"ble, and to eſteem others bet-
"ter than your ſelves: This Mo-
"deſty and Humility is the
"goodlieſt Ornament of a Wo-
"man, the beſt Dreſs ſhe can
"put on? It is the Increaſe of
"all Beauty, the Flower of Re-
"ligion, the Buckler and De-
"fence againſt Sin; and in ſhort,
"this will make thee the only
"Paramour and Darling of God;
"for humbleneſs of Mind is a
"glorious, a noble Poverty.
Thus far the ſaid great and wor-
thy Author ſpeaks.

II.

II.

Beware of Raſhneſs and Inconſideration, that indeed, undoes all the World: And the rather may I recommend this to you, in regard it is obſervable of your Sex, That you are naturally averſe to a deep and through Conſideration, becauſe of its painfulneſs and trouble it gives you, and are therefore apt to take the firſt Appearance or Surface of things, and thereby are miſerably cheated, thus taking the outſide and ſhew of things for the Subſtance: Conſider well and throughly of things before you reſolve upon them, and conſider that all is not Gold which glitters, and do not run blindfold infatuated by your Appetites and Paſſions, uncapable of Counſel, into inevitable

vitable Miſchiefs and Ruin to your ſelves and Families.

III.

Crave Advice of God, as the wiſe Man adviſeth, Eccluſ. 37. 15. *But above all* (ſaith he) *pray unto the moſt High, that he will direct thy Way in Truth.* It being the very Character of a good Widow, the Apoſtle St. *Paul* gives her, 1 Tim. v. 5. *Who being Deſolate truſteth in God, and continueth in Supplications and Prayers.* Conſider, *God will not deſpiſe the Supplications of the Fatherleſs, nor the Widow, when ſhe poureth out her Complaint,* Eccluſ. xxxv. 14. *Lord thou haſt heard the Deſire of the Poor, thou prepareſt their Heart, and cauſeſt thine Ear to hear: To help the Fatherleſs and the Poor unto their Right,* ſaith *David,* Pſal. x. 19.

Be

Be therefore humbly and earneſtly importunate with God every day. But here let me give you this Caution, Pſal. lxvj. 18. *If I regard Iniquity in my Heart God will not hear me.* Be upright and ſincere, Indulge not your ſelves in any Habit or Cuſtom in Sin. You need his Friendſhip and Favour, his Counſel and Direction, his Protection and Bleſſing: You need Strength to reſiſt Temptations, you need more particular Direction in the Choice of a Friend or Friends, to adviſe you in your Concerns; you need his Support and Comfort in your diſconſolate Condition, you need his Direction in the diſpoſe of your ſelf and your Children (if you have them) and his Bleſſing upon all your Affairs. It is worth your Conſideration,

ſideration, that excellent Diſcourſe, Eccluſ. xxxiv. 14, 16. *Whoſo feareth the Lord ſhall not fear nor be afraid, for he is his Hope. For the Eyes of the Lord are upon them that love him, he is their mighty Protection and ſtrong Stay: A Preſervation from Stumbling and a Help from Falling.* Pſal. xxxiv. 15. *The Eyes of the Lord are upon the Righteous, and his Ears are open to their Prayers.* Pſal. lxxxiv. 11. *The Lord is a Sun and a Shield, the Lord will give Grace and Glory; and there is no good thing will he withhold from them that walk uprightly.*

"Now Prayer (as one ſpeaks) "is the never failing Means of "all theſe Supplies to you; be often therefore upon your Knees before God your heavenly Father, your Friend and Husband, and

and lift up pure Hands towards the Throne of Grace.

IV.

Take great Care to avoid the Company and Familiarity of ſuch as are Evil. *All Fleſh* (as the Son of *Syrach* ſaith) *Conſorteth according to kind, and a Man will cleave to his like: What Fellowſhip hath the Wolf with the Lamb, or the Sinner with the Godly?* Eccluſ. xiij. 16. Then ſeek out for a faithful Friend, one of Ability, Honeſty and Integrity: *For nothing can countervail a faithful Friend, and his Excellency is unvaluable. A faithful Friend is the Medicine of Life, and they that fear the Lord ſhall find him. A faithful Friend is a ſtrong Defence, he that hath found ſuch a one hath found a Treaſure,* Eccluſ. vj. 14, 15, 16. And in the

the Number of your Friends and Confidents, it may be very prudent to take in a pious and prudent Divine, who will be able and fit to adviſe with as to your Concerns of Soul as well as Body: You know that the Wiſdom of our Forefathers hath thought fit to tranſmit to them (that is to ſay) the Biſhops, the great Care and Overſight of Wills and Teſtaments of the Deceaſed, and Adminiſtrations upon their Eſtates, preſuming (upon good and wiſe Grounds) that they are Perſons of the greateſt Integrity and Honeſty, and therefore moſt fit to be entruſted in ſuch Affairs of Concernment. But however, have a care of a greedy worldly covetous Man, who being wholly circumſcribed within himſelf, can never be a Friend to any other

ther but himſelf. Find out, if poſſible, a Perſon, or Perſons, of Honeſty, Ingenuity, Piety and Integrity, and when you have found ſuch a one reſpect him and follow his Advice, and think you poſſeſs a Treaſure. But it is the Advice of the Son of *Syrach*, Eccluſ. vj. 78. *If thou wouldeſt get a Friend, prove him firſt, and be not haſty to credit him, for ſome Man is a Friend for his own Occaſion*, &c.

V.

Correct your fond and fooliſh Affections and Paſſions, and ſuffer them not to hurry you into Miſchiefs: She that is a Slave to her own fond Luſts, can never long Preſerve her Liberty from others? *Let Reaſon go before every Enterpriſe, and Counſel before every Action*, Eccluſ. xxxvij. 16. More eſpecially

if

if you have Thoughts of changing your Condition, and entring again into the matrimonial State, let me adviſe you to take this into your Thoughts, How many by raſh and unadviſed venturing upon this, have made Shipwrack of themſelves and Families, and are like *Lot*'s Wife, Spectacles to Poſterity of Weakneſs, Sin and Folly; ſo that if there were a true Account taken thereof, it probably would be found, That more Widows than Maids have prejudiced, if not ruin'd themſelves, by Marriage: Or if herein I ſhould be miſtaken, however in this I ſhould not, That the greater part of Widow's Marriages have been to their Prejudice, if not to their great Suffering and Sorrow, and very many to their utter Ruin. I know you are naturally

naturally of timorous Natures, yet I know not how it comes to paſs, That ſo many of you are ſo bold and adventurous in theſe Concerns without all Senſe of Dangers from bad Husbands; but if you will be ſo daring and confident as to ruſh upon Hazards (as to your ſelves) yet however, have ſome Pity to your Children, and ſecure them from being ruined. And if you have a Deſire to enter again into the ſaid marriage State, do it in the Fear of God, with good Advice, and ſecure both your ſelves and your Children from Ruin: And that Woman that ſhould not ſhew her ſelf affectionate to her Children upon that Occaſion, but on the contrary, ſhould be inſtrumental in the betraying and ruining them, may be juſtly eſteemed

to

to be very unnatural, neither to have loved them nor her former Husband, the Father of them: And ſhe that can be ſo ill Natur'd and Cruel in theſe Reſpects, how can ſhe in reaſon be thought to have any Affection to a ſucceeding Husband? And as to your Intentions of Marriage, I may not improperly here make uſe of the Advice of the wiſe Man beforementioned, Eccluſ. xxxvij. 12. *Be continually with a Godly Man, whom thou knoweſt to keep the Commandments of the Lord, whoſe Mind is according to thy Mind.* Be careful to get ſuch a Huſband; but if you will obtain a good Husband, you muſt firſt (you ſee) be good your ſelf, elſe there will be no Accord, for Likeneſs is that which breeds Love. A vertuous and good Woman,

Woman, no Husband can be too good for her, the very beſt in the World: Secure therefore your own Integrity that you deſerve well, and then you need not fear, in God's time and way (if he thinks that State good for you) you ſhall have the Bleſſing of a good Husband, a Man of Integrity and Vertue; and when you have met with ſuch a one, you are ſecure from all Hazards of Marriage, he will make it a Matter of Duty and Conſcience to love and reſpect you, protect and defend you, and would rather chooſe to be cut in a Thouſand Pieces than be guilty of ſuch a Crime of injuring you or yours; but till you can meet with honeſt Men, I would adviſe you all (out of my Reſpect to your Sex) to keep your Widow-hoods, and

live

live ſingle as you are. But, to proceed a little farther, if I may adviſe you, as to your Marriage (as far as you conveniently may) get a Husband ſomewhat of your own natural Temper and Diſpoſition; it will promote (without Doubt) Love betwixt you; there is a kind of Sympathy in ſome Natures, which increaſeth Harmony and Accord. And there are (as certain) Antipathies in other Natures, which cauſeth Diſcord: Take heed and beware of theſe, for theſe will occaſion Difference, eſpecially in Second Marriages, where Affection is not uſually ſo ſtrong as in Firſt; and Nature will be ſtirring and making its Attempts in the beſt, although where there is Grace and Vertue, it will reſtrain its Violence, and in time abate and leſſen

leſſen it, if not wholly conquer it: For the very Deſign of the Chriſtian Religion is to make Men and Women the moſt honeſt, ingenious, well tempered, good natured, the beſt, the moſt lovely People in the World. Further, let me give this Caution, That there be not too great Diſparity in your Age, I mean, between your ſelves and your intended Husbands, for this occaſions, many times, great Diſlikes and Jealouſies, although Vertue may moderate them: To be a Guide to you ſomewhat herein, take Notice of the Proverb, Where a young Man marries a young Woman, there's a Match made by God Almighty, where an old Man marries a young Woman, there's a Match made by our Lady; but where an old Woman marries

ries a young Man, there's a Match made by the Devil: And the laſt being next to Infamous I would adviſe you, by all means to abhor it and avoid it.

VI.

To have a care of entertaining of that fooliſh Opinion which paſſeth Current among many of your Sex at this Day, of a kind of Fatality and Deſtiny that attends Marriage; that Marriages are made in Heaven; ſo that when they meet with bad Husbands, they will reply (if upbraided with their Folly) Alas! It was my Lot, he was deſign'd for me, I could not help it, for God had determin'd it ſhould be ſo. And now no wonder thoſe Women (among whom this Doctrine paſſeth current) act unwiſely and deſperately, and ruin themſelves every

every Day by their Marriages. This is indeed a Doctrine current among the Turks: And accordingly it is related of a Turk, who when condemned (in *Holland*, as I remember) for a hainous Crime, when he was brought to the place of Execution, he pointed to his Forehead, intimating that there his Fate was written when he was born, and that he could not possibly have avoided it, and therefore came to that end. But let us (even for very Shame) leave this Doctrine and fooliſh Opinion to Turks and Infidels, and know this, That our Chriſtianity inſtructs us that Marriages are no otherwiſe ordered by God than as other great Concerns of our Life, and that he leaves us to our own, either wiſe or fooliſh Option and

Choice; he puts a Price into all our Hands, and leaves us to a prudent and careful management of all our Affairs; he gives us Reaſon and Underſtanding for our Guide, and hath given us excellent Rules for the ſafe regulating of our Lives, and will aſſiſt us alſo with his good Spirit and Grace (if we will heartily beg it of him, and then diligently make uſe of it.) And if we would uſe the Means he vouchſafes to us, how happy might we Chriſtians be in this Life, and without the uſe of the Means we cannot expect to attain the End: How ſtranegly would he accompany (by his good Providence and Bleſſing) our honeſt and hearty Endeavours for the Concerns of this Life, as alſo for that which is to come? But before

fore I proceed further, let me leave to your Conſideration that remarkable Place in Eccluſ. xv. 12, 16, 17, 20. *Say not thou, he hath cauſed me to erre, for he hath no need of the ſinful Man. He hath ſet Fire and Water before thee, ſtretch forth thy Hand to whether thou wilt. Before Man is Life and Death and whether him liketh ſhall be given him. He hath commanded no Man to do wickedly, neither hath he given any Man Licence to Sin.* Live Vertuouſly, act Prudently, and then leave the Iſſue of all Affairs to God, and you need not doubt his Promiſe, That all things ſhall work for your Good.

VII.

Correct your Credulity in ſome Meaſure, the Eaſineſs and Plyableneſs of your Nature (that

Choice; he puts a Price into all our Hands, and leaves us to a prudent and careful management of all our Affairs; he gives us Reaſon and Underſtanding for our Guide, and hath given us excellent Rules for the ſafe regulating of our Lives, and will aſſiſt us alſo with his good Spirit and Grace (if we will heartily beg it of him, and then diligently make uſe of it.) And if we would uſe the Means he vouchſafes to us, how happy might we Chriſtians be in this Life, and without the uſe of the Means we cannot expect to attain the End: How ſtranegly would he accompany (by his good Providence and Bleſſing) our honeſt and hearty Endeavours for the Concerns of this Life, as alſo for that which is to come? But before

fore I proceed further, let me leave to your Conſideration that remarkable Place in Eccluſ. xv. 12, 16, 17, 20. *Say not thou, he hath cauſed me to erre, for he hath no need of the ſinful Man. He hath ſet Fire and Water before thee, ſtretch forth thy Hand to whether thou wilt. Before Man is Life and Death and whether him liketh ſhall be given him. He hath commanded no Man to do wickedly, neither hath he given any Man Licence to Sin.* Live Vertuouſly, act Prudently, and then leave the Iſſue of all Affairs to God, and you need not doubt his Promiſe, That all things ſhall work for your Good.

VII.

Correct your Credulity in ſome Meaſure, the Eaſineſs and Plyableneſs of your Nature (that

is to ſay) be not tempted by fair Pretences, for there are *Briſtol* Stones as well as Diamonds: No wonder the Devil made his Attempt upon your Sex, even in the State of Innocency, he well knowing the Temper thereof: Beware of being beguil'd with Pretences of Honeſty and Integrity, yea, with the ſpecious Pretences of Religion it ſelf, which ſome in our Age can put on as a handſom Cloak, to cover the better their Deformities; and eſpecially, take heed of being cheated with the Shews and Appearances of Affection for you, eſpecially when it ariſes to that height, as that your Servants and Lovers will dy of Grief, or deſtroy themſelves for you, if they cannot obtain you, which have been too often found by woful

woful Experience to be but Snares to entrap you. And I muſt needs ſay, That it is a Thouſand Pities that any honeſt Woman ſhould be betrayed and brought into a State of Suffering and Ruin, by means of her own honeſt Intention, and her good compaſionate Nature and Diſpoſition: And thoſe Men that are guilty of this Injury and Wrong, as they muſt needs be, the moſt profligated Villains upon the Face of the Earth, ſo they muſt needs deſerve to be repaid with Ten thouſand Plagues in this Life, and have their Portion in the hoteſt Place in Hell in the Life to come. And thus far for my Advice to your ſelves, now to your Children.

VIII.

As to your poor Orphans,

your Children, May I adviſe you, as God hath beſtowed them upon you, ſo do (as *Hannah* did her only *Samuel*) Reſign them freely to God, to his Honour and Service, ſpending much of your motherly Affections in fervent daily Prayers to God for them, and in care for their religious Education and Inſtruction, and in giving them your good Advice, and then you may expect the ſame Iſſue which is related good *Monica*, St. *Auguſtin*'s Mother had, according as St. *Bernard* had aſſured her; whoſe Words were to this Purpoſe, *It cannot ſo come to paſs* (ſaith that holy Father) *That a Child of ſo many Prayers ſhould periſh*; and accordingly ſhe found it true. As God now by his Providence hath caſt it upon you, to be both a Father

as

as well as a Mother to your Children, ſo indeavour to make them ſenſible of that double Authority God hath now conferred upon you, and that they may be over-awed by it, to render to you, if it were poſſible, double Duty. And thoſe Children which are of Capacity (if ingenious) will think this is no more than is fit and neceſſary; and take heed however, that your own kind and tender heartedneſs, your good Natures do not contribute to the undoing of your Children, for then it degenerates into Cruelty like the fooliſh Ape, who is ſaid, out of fond Pity and Kindneſs (by hugging her young ones) to ſtifle and ſmother them. This is moſt certain, That the Fondneſs of many Mothers hath proved the Ruin of their Children;

in midſt therefore of your Motherly Affections and Tenderneſs, be careful to hold faſt and preſerve your motherly Authority over your Children, and make them ſenſible when they offend you; and when ever they offend God, let that be a great Trouble to you, and make them apprehenſive of it; keep them under in their Child-hood, and let them not get head over you. I know you intend no Ill in your Kindneſs and Indulgence towards them, but, however take heed, that notwithſtanding your good Intentions, you do not that which you would not do, be guilty of their undoing; here take in the Advice of the wiſe Man, Eccluſ. xxx. 8, 11, 12, 13. *A Horſe* (ſaith he) *not broken, becometh Head-ſtrong, and a Child left to himſelf, will be*

be Wilful. Give him no Liberty in his Youth, and wink not at his Folly. Bow down his Neck while he is young, and beat him on the Sides while he is a Child, leaſt he wax ſtubborn and be Diſobedient unto thee, and bring Sorrow to thine Heart: Chaſtiſe thy Son and hold him to Labour, leaſt his leud Behaviour be an Offence to thee. Remember the ſore Judgment of God on old *Ely* and his Houſe, for his Indulgence to his Children. Own and maintain your Power and Authority over them which God hath intruſted you with, let them fear to offend you, as well as be deſirous to pleaſe you. And if you cannot be thus reſolute for their Good, and if you find them too hard and ſtubborn to be kept in Aw by a Mother, tranſmit them over

to the Tutorage of ſuch as will carefully inſpect them, and keep them in Subjection, and aſſiſt you in their Education, and that they (together with good and Chriſtian Inſtruction) may be ſure to be kept out of Idleneſs, that bane of Youth, that their young and active Minds being kept to honeſt and vertuous Imployments, they may have no leaſure to be wicked: *It is good that we bear the Yoke in our Youth*, Lament. iij. 27. Let it be your greateſt Care (if ever you would have Comfort of them) ſeaſon their tender Minds with true Notions of God and Religion, by ſound Catechiſing, and thereby indeavour to poſſeſs their Hearts with the Fear and Love of God, and that they underſtand the Diſtinctions between Good and Evil

Evil betimes, yea, as ſoon as they can well uſe their Tongues learn them to call upon God, to ſay their Prayers, thereby, in ſome Degree to tender their Homage to God, their Acknowledgments of their Beings from him, and Dependance every Day upon him. And as much as you can, keep them from the Sight of any thing that is ill and ſinful, eſpecially in your ſelf: Evil Examples in Parents, more eſpecially, may be ſaid to murther the Souls of their Children. And take heed of laughing or ſmiling at any thing that is ſinful in them, or ſo much as bordereth upon Sin, but let it be rather the object of your Frowns and Diſpleaſure. The Summ of all my Advice is this, Be ſure to lay in them, in their young and tender Years, a ſolid Foundation

Foundation of Religion and Piety, and then commit them freely to the Care of the Moſt High, and then fear not you have thus well ſecured to them his Protection and Bleſſing, and therein their Happineſs and Welfare, both in this World and the next, but let this Work be your greateſt Care, that it may be done not ſlightly and ſuperficially, but ſubſtantially and in earneſt; and conſider that the more of the Wealth of this World that is like to fall unto them and be their Portion when they come of Age, the more it ought to be your Care herein, that their Minds may be the better fortified by Religion and Vertue againſt the Temptations of Eaſe, Pleaſure and Luxury, which uſually attend great Eſtates, will be their undoing, and as a Knife

put

put into their Hands wherewith to cut their own Throats. Besides, the very faithfully doing your Duty herein will be a great Comfort and Satisfaction of Mind, whatever the Event may be, and you may justly have very sound and rational Hopes of a good Issue thereof: And that you may see the Prosperity and Welfare of your Children, and you have this Incouragement. from *Solomon* himself, Prov.xxij. 6. *Train up a Child in the Way that he should go, and when he is old he will not depart from it.*

Brief Advice to Orphans.

AS to such Orphans as are of Years and Capacity, in the next place, I make now my Application. May I recommend to you all the Advice of the Wise Man, *That the Fear of the*

the Lord is the beginning of Knowledge, Prov. i. 7. Without which you can never be Happy, either in this World or the next. And further consider, That as now your dear Mother is cast into a Condition of Sorrow and become a desolate Widow, and you made Orphans; she being deprived of a dear Husband, and you of an affectionate Father; the great Burthen of Care of you, and of all her other worldly Concerns, laid upon her Shoulders, she must needs be truly an Object of Pity and Compassion, as I mentioned before. In the first place therefore take heed that you do not increase her Burthen of Care and Sorrow, and add Affliction to the Afflicted, by your stubborn or disrespective Carriage and Behaviour towards her. As she now

now hath a double Authority devolved upon her by God, of being both a Father as well as a Mother to you, ſo be you careful to return a double Duty to her, and ſtudy to be a Comfort to her; and your dutiful affectionate Carriage and Behaviour will leſſen much her Burthen, as alſo make her Chearful under it, and thereby be better able to comport with it; but abhor from your Souls to do any thing that may increaſe her Preſſures and Sorrows; conſider ſhe hath loſt a dear and affectionate Husband, a Head, a Comfort, the Support and Stay of her Life, Half, if not the better Half of her very ſelf, and with the addition of a great Load of Cares of this Life, her many Concerns, enough to depreſs her down to the Earth: Let

Let your Study be in all Reſpects to make her Life as Comfortable as is poſſible, and to encourage you to your Duty: Conſider how acceptable this is to God, Exod. xx. 12. *Honour thy Father and thy Mother that thy Days may be long in the Land that the Lord thy God giveth thee.* Epheſ. vj. 1, 2, 3. *Children obey your Parents in the Lord, for this is right. Honour thy Father and Mother (which is the firſt Commandment with Promiſe) That it may be well with thee, and that thou maiſt live long on the Earth.* 1 Tim. v. 4. *But if any Widow have Children or Nephews, let them learn firſt to ſhew Pity at home, and to requite their Parents: For this is good and acceptable before God.* Eccluſ. iij. 3,4. *Whoſo honoureth his Father, maketh*

maketh an Attonement for his Sins: And he that honoureth his Mother as one that layeth up Treasure.

Consider that Stubbornes and Undutifulnes in Children was under the Law to be punished with Death by Gods Appointment, Deut. xxj. 18, 19, 20, 21. *If a Man have a stubborn and rebellious Son, which will not obey the Voice of his Father or the Voice of his Mother, and that when they have chastned him, will not hearken to them. Then shall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City, and to the Gate of his Place. And they shall say unto the Elders of his City, This our Son is stubborn and rebellious, he will not obey our Voice: He is a Glutton and Drunkard. And all the*

Men

Men of his City shall stone him with Stones that he die, &c.

Besides they are curſed by God even in this Life as in that which is to come, as you may ſee, Deut. xxvii. 16. *Curſed be he that ſetteth light by his Father or his Mother, and all the People ſhall ſay* Amen. And the Apoſtle St. *Paul* reckons up this among the great Wickedneſs of the laſt and perillous times, 2 Tim. iij. 2, 3. *Diſobedient to Parents, unthankful, unholy, without natural Affection.*

Conſider, as to your preſent Condition, although God hath depriv'd you of a Father, yet he hath promiſed to ſupply that Want even in himſelf, to be a Father to the Fatherleſs as well as Hope of the Widow; be therefore very careful that neither by undutiful and diſreſpectful Carriage

riage and Behaviour towards your diſconſolate Mother, nor by any other Sin you diſoblige this your heavenly Father, and thereby put your ſelves out of his Protection and Care, which will be the greateſt Miſchief can befal you; for if God forſake you, who can ſave you from the Temptations of the World, the Luſts of the Fleſh, the Snares of the Devil, and thoſe multiplicity of the Troubles, Dangers, Sufferings and Sorrows of this Life, and from eternal Torments in the other State after this Life? all theſe you will be liable to and fall under if you once by Sin abandon God: And it had then been far better for you never to have been born, than to be caſt into this doleful and deſtitute Condition.

The

The Conclusion.

AND now, all you Widows and Orphans to whom I have discoursed, I hope I need not request you to be reconciled to your own Happiness to accept of the faithful and friendly Advices and good Wishes of your Advocate, who hath undertaken to plead your Cause with Men of the World, according to the Principles of Christianity. Consider in short, the Design of this Discourse, being but your Security, Safety and Welfare; yea, not only the Welfare of you Widows, but of your Children also; I hope you will therefore give it the reading, and consider it, and deliberate thereupon, and of what Moment it may be to you, the Counsel therein given. You know

know the Preſcriptions of the beſt Phyſicians will be of no uſe to us, except their Advice be followed by you, for it is not the reading and approving of their Bills will do us any good. In like manner the good and faithful Advices herein given you, without making actual uſe of them, can be of no Benefit to you at all: Conſider ſeriouſly therefore what I have laid before you, and put it in Practice; and then you may be aſſured, you will never have Cauſe to repent the Peruſal of my Lines. Who to my affectionate Advice heartily ſubjoin, my Prayers to God in your behalf, recommending you to the Care and Bleſſing of your great Patron and Protector, concluding with that excellent Prayer our Church teaches us, *That it would*

would pleaſe him to defend and provide for the fatherleſs Children and Widows, and all that are deſolate and oppreſſed: And ſo I bid you all, with your Orphans, moſt heartily farewel.

An Appendix.

AS my Diſcourſe hath a principal Tendency to the Welfare of the female Sex, I cannot wholly omit the Conſideration of the Maidens and Virgins, unto whom I wiſh alſo much Happineſs. But in regard my Diſcourſes in great part may be as proper and uſeful to them as to the Widows, if they pleaſe to make uſe of them, by Peruſal, Conſideration and Practice, I ſhall make no other Addition but this, That all you vertuous Maidens and Virgins would conſider the Excellency

cellency of your Sex, that Man in his State of Innocency in Paradiſe could not be happy alone without a Woman joined to him (for ſo the ſupreme Wiſdom determined) and therefore provided that meet-help for him. May I therefore perſwade you all to maintain the Honour of your Sex, to keep your Innocency, Integrity and Vertue (which if once loſt can never be retrieved.) Devote your Virgin Thoughts and Affections to God and Religion, you ſhall then be ſure to carry a Luſtre like your ſelves, and ſhall not want any thing that is for your good, and ſhall be ſure never to be without Huſbands, but when the want of them ſhall be better for you than the Enjoyment. And for the Credit and Honour of your Virgin

Virgin Eſtate (if God ſeeth that beſt for you) be well ſatisfied with it, for it hath been long ſince a Proverb in the World, That Marriage peoples the Earth, but Virginity Heaven. God hath engaged himſelf for your Protection and Welfare if you be Vertuous and Good, you ſhall have a ſuitable Guard of pure and holy Angels to attend you every Day here on Earth; and at laſt, at your Diſſolution, to conduct your chaſt ſpotleſs and holy Souls to the Celeſtial Regions above, where you may be aſſured, ſhall be no end of your Happineſs.

FINIS.